

*Christian Science and the Bible.*

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# CHRISTIAN SCIENCE AND THE BIBLE

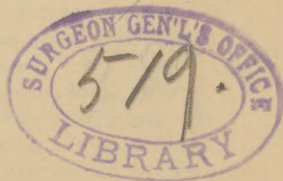
WITH REFERENCE TO

MARY BAKER G. EDDY'S  
*SCIENCE AND HEALTH.*

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By Phare Pleigh.

*In Review of a recent California Essay.*



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BOSTON, HOTEL GARFIELD, WEST RUTLAND SQUARE:  
S. H. CROSSE, PUBLISHER.

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1886.

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*Christian Science Journal.*

PRINTING PRESS OF  
W. KELLAWAY, 30 EXCHANGE ST.

# CHRISTIAN SCIENCE:

## ITS PLATFORM AND ITS CRITICS.

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### Wonders in Scripture.

CHRISTENDOM believes the Bible, or professes so to do, and receives it as the rule of faith and practice. Roman Catholics may indeed consider the Church as superior to the Bible, and say that the latter owes its existence and preservation to the former. Nevertheless, Catholic Christians do not reject the Scriptures, and their preachers draw sermon-texts therefrom, and creed-arguments. The opening assertion then is safe: Christians of all sorts accept the Bible as the fountain and river of their religion.

Without entering into any hair-splitting explanations, or questions as to dates or authorship, it may be further said,—and still without fear of contradiction,—that in the Bible are to be found at least sixty-six different books, or documents, written by over thirty different men, at many different periods, and covering, according to the old and commonly-believed computation, a period of at least fifteen-hundred years.

Thirty-nine of these books, indited originally in Hebrew,—some of them perhaps introduced from other tongues,—constitute the Old Testament. They first describe the Creation of the world, and then narrate the rise, progress, and decline of the Jewish nation.

Then comes a pause of four or five centuries. To be sure, there are Hebrew books belonging to the interim. Some of these are to be found in the Apocrypha — often bound up between the Old and New Testaments, in large copies of the Bible. In the Catholic compilation, however, these books are scattered here and there amidst the other books of the elder Scripture. As these Apocryphal (or doubtful) documents are not universally accepted as genuine, they need not enter into the present argument, though they would serve to strengthen it.

Now we come to the New Testament, with its twenty-seven books, written originally in Greek, with one or two possible exceptions. They are mostly biographical and epistolary, giving the only accounts, anywhere considered as reliable, of the life and death of Jesus the Christ (or Messiah), and the formation of the earliest societies established in his name.

Throughout these sixty-six books of the Bible one point is made prominent, that God could and did work miracles among His faithful worshippers. To be sure they are not always called *miracles*, especially in the New Testament; they are called *works*, *mighty deeds*, *wonders*; but there can be no misgiving about the opinion of the writers as to the quality of the events they record.

## The Peculiar Nation.

CREATION is itself presented as a miracle. The Flood is a miracle; and so is the rescue of Noah's family. There are miracles ever besetting the Patriarchs — Abraham's sacrifice, the relief of Hagar's thirst, Joseph's interpretation of dreams. Above all, the separation of the Hebrew people, as holy, is a continuous marvel.

In Exodus we find the Israelites saved from plagues. They are guided by miracles, through the Red Sea and Northern Arabia, into the Promised Land. The Law is given from Sinai, amidst a tornado



of miracles. Hebrew victories are a series of miracles, like the parting of the Jordan and the fall of Jericho's walls. In Judges, as well as in Joshua, there are miracles. Gideon experiences them, and so does Samson. In Ruth there may be no special wonders recorded, but they come thick and fast in the Books of Samuel, Kings, and Chronicles. Elijah and Elisha, the two prophetic leaders, work miracles.

Nor are such marvels confined to the leaders of Israel. Astonishing effects were produced by their enemies, though the serpent of Aaron swallowed up all the others, and he was able to beat the magicians of Egypt with their own weapons. Elijah the Tishbite, in the famous sacrifice at Mount Carmel, met and conquered the prophets of Baal on their chosen ground of wonder-working.

The tribes were led into captivity, but miracles attended their course, saving Daniel from the lions, and the three loyal Hebrews from the flames. The Psalms and the Prophets refer to miracles as common occurrences.

If there are no supernatural events recorded in a few of the shorter histories, like Esther, yet these all along take it for granted that the remnant of the Holy People are preserved by the direct interference of Jehovah, without which all things would be against them.

If the astounding occurrences set down in the Apocrypha were not (as already stated) to be left out of the present consideration, something might be said of Tobit's marriage, and of the various angelic appearances. Such apparitions were certainly miraculous, and they are the daily bread of the Hebrew Scriptures.

## **The Advent and Holy Life.**

LOOKING now into the New Testament, we find it opening with one stupendous miracle,—the Immaculate Conception and Birth of Jesus,—attended by several lesser miracles, such as the Annunciation, the Star in the East, the Seraphic Overture.

Various ancient narratives surround the childhood of Jesus with miracles, at school and play,—such as the endowment of mud-swallows with life, and the overthrow of his schoolmaster and unfriendly comrades; but these stories are in the Apocryphal books of the New Testament, and not credited by Protestants, though ages ago the Church did not reject such legends.

Grown to manhood, Jesus does many wonderful works, because “God is with him.” At a wedding he turns water into wine. When he is baptized, miracles wait upon him, in the Descending Dove and Heavenly Voice. When his forerunner and baptizer sends to ask if he is the true Messiah, Jesus sends back this answer:—

Go and show John those things which you hear and see. The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up [as they had been in Prophetic times] and the poor have the Gospel preached to them.—*Matthew* **x**i. 2—6.

He does not say, “Go and tell John what good morals I teach and practice, nor how many men I have persuaded to pray and repent; but out of six proofs to which he refers, five are what are called miraculous. The only exception is the last, preaching *good news*, or the Gospel, to the poor,

Jesus sent out the Twelve on a mission. What does he bid them do? Preach the Gospel, merely? Warn men of God’s displeasure, and ask them to behave better? This certainly, but much more. Read in *Matthew* **x**., *Mark* **vi**., *Luke* **ix**., and you will see that Jesus gave the disciples power over unclean spirits, demons, and all diseases, and not only told them to heal the sick, but to raise the dead. Later, he gave the Seventy Disciples a kindred commission.

## Apostolic Days.

JESUS was crucified, but miracles did not cease. The most stupendous of all were to come,—his resurrection from the tomb, and his apparent bodily ascent into the heavens.

Even after that, miracles still continued. The disciples spoke with tongues on the day of Pentecost. Paul came late into the fold of believers, but he shared the miracle-working. Though he speaks as if he cared little for them, ranking such wonders below charity and humanity; yet handkerchiefs and aprons, carried from him to the sick, effected cures.

The Epistles indeed tell no stories about miracles (unless it be of Paul's miraculous conversion), for the purpose of letters is not commonly historic; but they frequently refer to the gifts of healing, of tongues, and other miracles; as one may see by glancing at the 12th and 13th chapters of the First Letter of Paul to the Corinthian Christians.

Miracles, miracles everywhere! The Holy Book closes with a continuous miracle, the vision of "the New Jerusalem, coming down from God out of heaven." Its extraordinary descriptions must either be accepted as so many outbursts of marvellous spirituality, or they must be set aside as largely fictitious. They are certainly outside the range of ordinary history.

## History of the Church.

GLANCE at the history of the Christian Church since the Apostolic days. Have the miracles continued? Not to any extent! Roman Catholics claim that the miracle-working power has never been lost, and occasionally the Pope canonizes some man or woman as a Saint,

who has achieved a well-authenticated miracle; but Protestants push these all aside as tricks of the Scarlet Woman.

The Shakers claim that spiritual wonders are not unknown among them; but this sect is scarcely accounted Christian by the larger denominations.

In London, Edward Irving and his followers claimed to work miracles, after the apostolic pattern, but Irving was disfellowshipped by law-abiding and orderly Church people. His popularity was short-lived, and his name is almost forgotten in fifty years.

From time to time this claim has been set up by some sect, or its leader, but always to be rejected, with sneers and incredulity, by outsiders.

Spiritualists rely upon extra-natural manifestations, of a very material character; but their testimony is not generally received as trustworthy, and their marvels are largely compounds of ignorance, fraud, and delusion; though there may be kernels of wheat in the bushel of chaff, as many very excellent people are conscientious Spiritualists.

In fact, the civilized world to-day does not believe in miracles, because it does not see them. Christendom virtually says: "Leave all such things to high-caste Brahmins, Buddhist priests, and Mohammedan dervishes; we will have none of them. Any minister, who has a secret idea that he can heal his sick friend by some occult process, or work other apostolic wonders, is distrusted by his parishioners, and regarded as a little weak in the upper story. Of this, there are illustrations in Boston to-day. The Nineteenth Century has plenty of wonders in Natural Science to attend to, but has little in common with such miracles as the Bible depicts.

## The Promises of Jesus.

IF you ask Christians for such works as their Master's, the reply is, that the true works of Jesus are good living, pure thinking, alms-giving, obedience to the Decalogue of Moses, and a manifestation of the humane disposition prescribed by the Golden Rule, the Two Great Commandments, and the parable of the Judgment of the Sheep and Goats. They tell you that the day of miracles is passed: that wonder-working was a possession of the Primitive Church, and ended with the death of the last Apostles.

This is pure assumption, without authorization in Scripture. The Bible nowhere hints that miracles will cease. On the contrary, it predicts them in greater abundance. "He that believeth on me, the works that I do shall he do also; and greater than these shall he do," says Jesus. (John xiv. 12.) Nor can it be truly said that he meant this to apply to the Twelve only; for he again said (Mark xvi. 17), "These signs shall follow them that believe,"—not merely the disciples to whom he spoke, but all believers. This was in the same Spirit by which he prayed, "not for these alone, but for as many as Thou hast given me." He even tells us what the signs are:—

In my name shall they [not *you*] cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover.—*Mark* xvi. 17, 18.

According to the last verses of Matthew, Jesus said:—

Go ye therefore and teach [make disciples of] all nations, . . . teaching them to observe all things whatsoever I have commanded you.



Certainly healing is included among these commands. The Master closes with the promise, held sacred by all Christians: —

Lo, I am with you always, even unto the end of the world.

The world is not ended yet. Why then should Jesus' miraculous presence cease? If you say, the word here translated *world* is not *kosmos* (the earth), but *aionios* (the period, or age), this does not essentially change the sense: for the Christian age, or dispensation, is not yet over. To assume that the world, or the age, ended with the apostolic era, would be to assume that the promise of Jesus' presence was to end at the same time,—and this is something no Christian is willing to admit.

The Twelve took their Master at his word. Paul, who was not among them, received the same power in a high degree. Miracles were common in Corinth, worked by, or through, those who never heard of Jesus till years after his crucifixion: and yet Corinth was an isthmus-town, full of wickedness, and there were gross scandals in the church there, as Paul grieves to say.

## Modern Skepticism.

YET now Christians are so afraid of trusting Jesus' promise, that they tap their foreheads significantly, if the possibility of modern miraculous power is even hinted at. Practical disbelief in miracles infects the Church. Believing Christians are shocked at the suggestions of scholarly critics: that the merciful story of the Woman taken in Adultery is not properly a part of the original Gospel of John; or that the first two chapters of Matthew were not originally a part of that Gospel, but added by a later hand; or that the Fourth Gospel was not written till a century after John's death: yet these very Christians are not unwilling to believe that the same scholarly

critics may possibly be right, when they cast equal doubt upon the genuineness of the concluding verses of the Gospel according to Mark,—a book generally conceded to be the earliest of the Four Gospels, and mainly unchanged. Why this willingness to sacrifice a portion of Scripture? There can be but one answer: because those verses contains a promise of wonder-working, which it is the fashion to deride as not applicable to later times.

## Rise of Christian Scientists.

Now in this century there has arisen a sect called Christian Scientists. Their founder and corner-stone is Mrs. Mary Baker Glover Eddy. Born in Concord, N. H., and afterwards a resident of Sanbornton, in the same State, and in Lynn, Massachusetts, she has been for several years a resident of Boston, where she is Pastor of the Church of Christ (Scientist). She is also President of the Massachusetts Metaphysical College, a School of the Prophets, where students are taught Mrs. Eddy's views, as they are set forth in *Science and Health*, a book which she first published ten years ago, and which has since passed through many editions; though she practised and taught the Science years before the book was printed or the College established.

## Theology of Christian Science.

THE principles of Christian Science may be divided into two parts. Theological and Practical. Briefly stated, the Theological views of Christian Scientists are as follows: God is Infinite Mind, Substance, Spirit, Intelligence, Soul, Truth, Love, Principle, Goodness. He is not a personal being, if by this epithet it is meant that He lives in any one place or in several places, that He is masculine

rather than feminine, that He can be contained in space or body, that He is variable and frail, like a human judge or king, that He has prejudices and partiality, or that He lives outside the universe, only controlling it now and then; but He is an infinite individuality, and in this sense He is personal; that is, He is the All-father, wise and good, creating all things by the power of His nature.

Locke defines *person* as "a thinking, intelligent being," which God surely is. According to Dr. Paley, *personality* implies "consciousness of thought." In these higher, spiritual meanings, Christian Science, of course, holds to the divine personality.

Christian Science is neither Atheism, denying the existence of the Supreme Being; nor Pantheism, which affirms that God is simply the conglomerate of everything, not the Creator of all.

Neither does Christian Science hold God to be simply Blind Force, striking unintelligently, in the dark.

There is but one Substance, namely, Mind,—is the assertion of Christian Science. God is Infinite Mind. All else is the idea, expression, or reflection of Infinite Mind, or Spirit, which from all eternity, out of its divine nature, created everything, never to perish. Matter is only a belief. In itself, it is nothing. Itself Spirit. God can create only that which is spiritual.

Out of the erroneous belief in matter proceed sin, sickness, and death, which are distortions of ideas which came from God perfect, and must in reality remain so forever. Men and women are healed, morally and physically, by waking from their material delusions, or dreams. So long as they are believers in matter, and its so-called life and laws, men must be subject thereto; but when they awake, they will be in God's likeness, as the Psalmist said:—

As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.—*Psalm* XVII. 15.

## Practical Side of Christian Science.

HERE comes in the Practical part of Christian Science, as the sequence of the Theological. When men learn how to treat matter, and conquer all its beliefs, then they can deal with it so effectually (so entirely in consonance with the dictates of the Divine Mind) that their daily victories will be such as the world calls miracles; but these events will be miraculous only to those whose spiritual eyes are still unopened. Rightly considered, such triumphs of Mind over matter are the unchanging law, the constant rule of humanity as it becomes spiritualized; wonderful indeed, as all the works of Deity are wonderful,—because not understood by finite mentality.

According to Christian Science, there is no Life in matter: no more in a butterfly than in a pebble, no more in an oyster than in his shell, no more in a human being than in the cane held in the hand, or the spectacles worn on the nose. A thousand instances prove mortal mind (not body) to be the pleasure-taker and sufferer. Matter is but the inert substratum, upon which mortal mind rests its shadow.

## A Clear Title.

IN thus assuming the right of Mind to rise superior to sin, sickness, and death, and planting itself practically in this spiritual soil, Christian Science claims to be in accord with Christianity. Hence its epithet, *Christian*.

It also claims to be in accord with Science, because Science teaches that everything is in harmony with the divine law, from which there can be no departure. If certain marvellous or miraculous occurrences took place in olden times, they must have come in sympathy with the unseen law of Spirit, not through any supernal

interference with matter and its so-called order. If this be so, then such wonders are equally possible to-day, and should characterize the lives of Scriptural believers.

Hence the second term in the title, the second factor in the platform,—namely *Science*, which means (according to Webster) “knowledge reduced to a system.” Christian Science may therefore be defined as Knowledge of the universal spiritual law, in consonance with the teachings and example of the Master.

## The Christ-Nature.

THIS introduces another consideration, the nature of that being whom men call Jesus Christ.

Christian Science agrees with Christendom in the belief that Jesus' birth was not in the common order of human belief: in other words, that he had a human mother, while his Father was not a man, but the Divine Principle. Thus the Saviour united in himself two elements. He was the man Jesus, but he was likewise the Spiritual Christ, the embodiment of Spiritual Life, Intelligence, Love. He was the humanized union of Science (Understanding) and Religion: and this union gave rise to the name Christianity, attached to the purest and wisest form of religion the world has ever seen.

This peculiar endowment of Jesus the world calls supernatural: but really it was not *super-natural* (above nature), nor was it *extra-natural* (outside of nature), but in the direct line of that divine sonship which might be the heritage of all Christians, “heirs of God and joint heirs with Christ.” (*Romans VIII. 17.*)

On this head, more will be said in the section *Incarnation*, a few pages further on. Enough here to add that Jesus, thus spiritually furnished, could give speech to the dumb and feet to the lame, could raise the dead, and himself walk out of the sepulchre.



As followers of Jesus, Scientists claim the right and power to do works kindred to his, such works as are for the spiritual and physical relief of humanity from disease and its terrors. If their good works fall short of their Master's, this is because they are less devoted, less spiritual than he, both in birth and history, and not because there is any change in the laws of Infinite Wisdom and Power. Hear the words of John the Beloved:—

Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is.—*First Epistle of John* III. 1, 2.

In the language of one Scientist: "If in a few hours I can restore to health and strength one who is apparently at death's door, and already given up by physicians, so that the invalid of the night before heartily breaks his fast in the morning, why should I not believe that others, with a stronger understanding than mine of the Life-principle, can raise themselves and others from the dead?"

Surely, a fair question.

## Acceptance or Denial?

Now when these claims are made, and Christian Scientists declare themselves to be the recipients of this great blessing of Spiritual Knowledge, which is more cleansing and healing than the waters of Bethesda, there is astonishment and opposition.

Timothy learned Christianity of Paul,—who had himself been taught, not by Jesus in the flesh, but by the Apostles and the Spirit, "as one born out of due time;" yet Paul could work more wonders than all the rest. In like manner Christian Scientists claim to have

learned, not directly of Jesus, but of one who has zealously studied the Master's word, and been led (through sickness, pain, and sacrifice) not only to sit at Jesus' feet, like Mary of old, but to lean on the breast of Infinite Mind,—the bosom of God. As Jesus taught his disciples, or students, and they in turn taught others, so Mrs. Eddy believes that devout and conscientious pupils can to-day be taught the divine art of healing without doses, lancets, hygiene, or manipulation: and that the proficiency of Christian Scientists will be limited only by their spiritual insensibility.

Such claims cannot be accepted or denied on general principles; at anyrate, they cannot be thrust cavalierly aside, by those who profess to believe in Bible, Saviour, and miracles. They must be judged by testimony, and every one to whom there comes this "rumor from Jehovah" must decide for himself as to its character and merit.

## Opposition.

THAT such high and unusual claims should meet with derision is not surprising. Nay, if it were not so, this would invalidate these demands at the outset: for Jesus assured his disciples that they would be persecuted like himself, because materialism is ever opposed to Truth. As nineteen hundred years ago, opposition came less from populace and rabble than from priest and rabbi, so now the strongest antagonists of Christian Science are in the learned professions. They are the druggists, who dread the destruction of their green and crimson vases: the physicians, who fear for their craft; the clergy, who tremble for the safety of their conscientious creeds and well-built arks. To notice every attack is impossible. Christian Scientists prefer that the Gospel word should be their measure:—

We know that thou art a teacher come from God, for no man can do those miracles, that thou doest, except God be with him.  
—*John* III. 2.

Yet there are times when specific responses are demanded. Such an occasion has now offered itself.

## A Golden-Gate Criticism.

THE California Christian Advocate, published in San Francisco, at the Methodist Book Depository,—a paper which has reached its 35th volume,—printed in its issue for Jan. 20, 1886, an essay by Rev. H. B. Heacock, D. D. This Essay derives importance, not only from the fact of its publication, but from the higher fact that it had already been read before the San Francisco Preachers' Meeting, Dec. 6, 1885, when the Association asked for its publication.

On this Essay, some strictures are here to be made.

## Mind-Cure.

FIRST of all, the paper is entitled "Science and Health, or the Mind-cure." Though not intentionally unjust, this is really so, because it implies that Christian Science and Mind-cure are one and the same. Mrs. Eddy calls her work Science and Health, but she does not call it Mind-cure. The Index in the last edition, 1886, contains a reference to Mind-cure; but open to the pages named, and you will find that the author does not speak of her Science by this name. In one sense it is Mind-cure,—that is, its cures are wrought by the Infinite Mind; but it is not Mind-cure in the lower, human sense, in which the phrase is generally used. It is not Mind-cure on a Material Basis, which Mrs. Eddy maintains, but Christian Science; and she prefers the term Mind-healing.

Her censor speaks of Mesmerism as opposed to Mind-cure, meaning, by the latter term, Mrs. Eddy's system. In fact, she classes Mind-cure, in its ordinary practice, as a species of Mesmerism, which she does not approve.

## The Founder.

THE originator of this system, he says, is "Mrs. Dr. Eddy." Mrs. Eddy's proper title is *Reverend*, because this was conferred upon her,—through election and ordination, according to New England usage,—by the Boston church, of which she is the regular pastor; though she has so many pupils, and other cares, that she cannot often occupy the pulpit now. It is understood by Christian Scientists that they shall not claim the title of Doctor: and Mrs. Eddy has no right thereto, nor does she ever use it. When *Dr.* Eddy is spoken of, it is understood as a reference to her deceased husband, Dr. Asa G. Eddy, an honored gentleman, who established, a few years ago, the first Christian Science Sunday-school.

## Editions of the Book.

DR. HEACOCK then cites the "third edition, 1884," of *Science and Health*, "published in Lynn, Mass." Exception might be taken to his citation, because Mrs. Eddy has resided in Boston several years. Her Metaphysical College there was founded in 1881: and in 1885 the fifteenth edition of her book had been reached. Nay, with this year, 1886, she sends out her long-expected and thoroughly revised and rearranged edition of *Science and Health*, in 590 pages, including a copious Index.

It is always considered fairer to quote the last edition of a book: because that is supposed to contain the author's last thoughts and corrections. It would have been well if Dr. Heacock had waited for this edition, before giving his criticism to the *Pacific World*: but as it was only announced, not published, when he prepared his Essay, the Doctor can hardly be blamed for using the

edition which he had before him, though it was one of the very earliest.

It is neither clear how an "edition of 1884" could be dated in Lynn, whence Mrs. Eddy had removed three years earlier; nor how there could be so early an edition (as the third) in that year, these dates not agreeing with those in the copies kept on file at Metaphysical College. But these are matters of little moment.

There arise questions of grammar, also, as one reads the Essay; but they are of small consequence. As all writers well know, there's many a slip 'twixt the thought and the pen, and many another between the pen and the type.

## Mixed Quotations.

WHAT may and ought to be protested against is this, that Dr. Heacock quotes Mrs. Eddy unfairly. In his Essay are several long passages, included between the same set of quotation-marks. The separate sentences, or phrases, may generally be hers; but they do not stand thus consecutively in her volumes, and do not constitute solid, unbroken paragraphs. Thus a wrong impression is made, though perhaps innocently.

For instance: he says, as if quoting from Mrs. Eddy, "Matter is only an error of statement." "Error of belief," would be the truer expression of her meaning.

"Sin, sickness, and death are not real, but only counterfeit," quotes Dr. Heacock. Mrs. Eddy's position is this (page 327): that mortal and sinful man is a poor counterfeit of the undefiled spiritual man, the pure coin stamped with God's own superscription. Surely, this is a theory which one would expect Dr. Heacock to accept without a murmur. Her position is, that sin, sickness, and death are not counterfeits so much as nonentities.

She is credited with saying, "Belief is mesmerism." She does



not mean that belief is nothing but mesmerism, but that erroneous belief often acts like self-mesmerism (page 24); that is to say, that we delude ourselves into certain mental attitudes, which take us far astray from the Truth of things, as is a mesmeric subject, when under the influence of the magnetizer.

## Pain and Pleasure.

CERTAINLY Mrs. Eddy holds *material* pleasure and pain to be myths, because they *are* material, and she holds matter itself to be a delusion, and not really alive: but *spiritual* pleasure she believes to be as real as it is in Dr. Heacock's estimate.

She does not teach that "error is the supposition of pleasure and pain, of intelligence, life, matter;" but this, that the error lies in supposing that pleasure and pain are possibilities of matter, rather than of mind,—a very different position. In fact, it is a very general conviction to-day, that all pain and pleasure are in the mind, not in the body. What gives joy or sorrow to the living man, gives none to the corpse; though the body is, for a little while, virtually unchanged, and the beard often grows on the dead face. The dreamer can enjoy, though he neither eats nor moves.

## Soul and Body.

THAT "soul and body are God and man" is decidedly not Mrs. Eddy's opinion. According to her teachings there is but one Soul, and that one is God: but she does not call the body *man*. Man—the genuine man, as divinely created—is God's idea: and this *spiritual* man, not the mortal man, she does indeed regard as inseparable from his Maker.

## The Divine Personality.

"THERE is no personal Deity," is certainly Mrs. Eddy's teaching; but (as indicated a few pages back) in this denial she has reference to a personal God who is fickle and physical, to be swayed by obeisances, gifts, or burnt-offerings, like some Tsar, Nabob, or heathen deity. Here is a passage from her last edition (page 228) which shows how she regards this idea :—

The biographies of Jesus are in the latter part of the Bible, but his spiritual individuality (or *personality*, using the term in its higher, unlimited, spiritual sense) fills historic space, like the light of the risen orb of day.

When she asserts, as she does in hundreds of places, that God is intelligent, loving, wise, truthful,—nay, that He *is* Intelligence, Mind, Love, and Truth,—she asserts her belief in personal Deity, *properly understood*; though she repudiates, as all thinking people must, the notion that God is a corporeal being, possessing sex, local habitation, or human variableness. The popular notion of a personal God, as an Almighty Man, she utterly repudiates; and so, probably, does Dr. Heacock. At anyrate, a discussion of the Divine Personality would be a dispute about words, rather than of facts; for in her view of God's attributes, Mrs. Eddy stands with the great body of Christian theistic believers.

## Idea of Existence.

DR. HEACOCK then continues :—

These quotations are given at length, so that some notion may be had of the effort of the author to destroy the very idea of existence.

Nothing could be further from the intent of Christian Science than a destruction of the "idea of existence." A blind man ought to be able to see that Mrs. Eddy maintains existence to be eternal. Indeed, other objections to her theories (made by the same critic) would indicate that she makes this "idea of existence" too prominent. Most assuredly, a denial of the reality of death is an affirmation of the reality of existence, not an effort to destroy it.

## Jacob's Wrestling.

HER reviewer sets at naught her Scriptural arguments, and quotes Mrs. Eddy as saying:—

Jacob's conflict at the brook was not with any real person, but with the delusions and errors which thronged his mind (if he had any mind).

These words, especially those in parenthesis, are not hers; but these (edition of 1885, volume I, pages 50, 51):—

When Jacob wrestled with a man, it was not a personality, but a sensual belief; and he wrestled "until daybreak," until the light of Divine Science revealed the great fact of Being,—that there are no material senses. . . . that material conception of Life is an error, and is not the Truth of Being.

In her last edition (pages 58, 59) she is more explicit on this same point:—

The Soul-inspired Patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man.

Jacob wrestled with a man—not with a bodily personality, but with the senses. He wrestled "until daybreak," until the light of Divine Science revealed this great fact of Being, that matter has no sensation, that man is spiritual, pure as his Maker, and not halt or blind. When this Divine Science dawned upon Jacob, he saw that

man was in the image of God's purity and perfection. Jacob also saw that, as such, man could not be maimed, or lose one jot of his completeness. Then Jacob arose in the majesty of his Maker, the One Mind, to destroy the error of material belief, that there are minds many; and thus the Patriarch reflected his own spiritual origin.

The result of his struggle then appeared. He had conquered material belief with the understanding of Spirit. This spiritual being changed the man. He was no longer called Jacob, but Israel,—a Prince of God, or a Soldier of God, who had fought a good fight. He was to become the father of those who followed his spiritual demonstration of religious striving; and the children of earth who followed his example should be called the Children of Israel. If these children should go astray, and forget the spiritual foundation of God's people, and thus lose the divine power that heals the sick and sinning, they must be brought back through great tribulation, and led to deny this material sense, and become spiritually-minded.

It would be pleasant to know how Dr. Heacock himself interprets this narrative in Genesis xxxii. Was it literally a *man* who wrestled with Jacob, after (to quote the Bible language) he "was left alone"? Was it Jehovah, who is called a *man*? Was it an angel? The record does not say so. Mrs. Eddy's interpretation is certainly no wilder than others which are offered. Commonly the story is cited to prove the power of prayer, and Mrs. Eddy's statements fall wholly within the lines of this explanation, that it was a spiritual, not a muscular fight and victory.

## Incarnation.

OUR reviewer goes on, still placing within his quotation-marks phrases which are not Mrs. Eddy's:—

The incarnation of Jesus is merely Truth impersonal, healing the sick and raising the dead. His resurrection is only Truth coming into our minds, and that is all there is of the Fifteenth of First

Corinthians. . . . Jesus is God's idea (if you know what that is), and is merely Principle, healing the sick and sinful, and destroying death.

Again, these are *not* Mrs. Eddy's words, especially the fling within the parentheses. It is surprising to find a Christian clergyman sneering at the thought that "Jesus is the idea of God (if anybody knows what that is)." Saint John is supposed to know something about the incarnation, and he says distinctly that Jesus was the word of God, made flesh and dwelling among us. (John 1.) Now the Greek, here translated *word*, is *logos*; Robinson's New Testament Lexicon (good Evangelical authority) defines *logos*, not only as *word*, but as speech, sermon, precept, teaching, reason, utterance, saying, declaration, dictum, doctrine, maxim, proverb, oracle, narrative, treatise, topic, rumor, report, talk, reasoning faculty.

To call Jesus, therefore, "the idea of God," cannot be aside from the common path. The Psalmist says, (CXXXIX. 17):—

How precious, also, are Thy thoughts unto me, O God,  
How great is the sum of them.

God, then, has thoughts; and one of them—"the greatest of these," indeed—is Jesus.

If the first chapters of John and Hebrews do not mean that Jesus was the idea (or the *ideal*, if that term is preferred) of God, what do they mean? In *Science and Health* (pages 45, 46) we find this:—

Jesus was the son of a virgin. The term Christ Jesus, or Jesus the Christ (to give the full and proper translation of the Greek), may be rendered "Jesus the anointed,"—Jesus the Messiah, the crowned, or the royal man; as it is said of him in the first chapter of Hebrews:—

Therefore God, thy God, hath anointed thee  
With the oil of gladness above thy fellows.

To this agrees another passage in the same chapter, which refers to the Son as "the brightness of His [God's] glory, and the express [or expressed] image of His person [or personality]." It is noteworthy that the word translated *image*, in the Common Version, is, in the Greek Testament, *character*. Using this word in its higher meaning, we may assume that the author of this remarkable epistle thought of Jesus the Christ as the royal reflection of the Infinite; and the motive given for this exaltation is, that the Christ "loved righteousness and hated iniquity." The spiritual sense of the passage is made even clearer in the scholarly translation of the late Professor George R. Noyes: "Who, being a brightness from His glory, and an image of His being."

How unjust to say of such a view, that it represents Jesus as merely "impersonal Truth," coming into the human mind. A few more sentences will still more clearly show how Mrs. Eddy's position is misrepresented by such misinterpretations as are above quoted. On page 46 we read:—

Jesus' spiritual origin, and his demonstration of the Divine Principle, richly endowed him, and entitled him to Sonship in Science. God the Father, Jesus the Son, Divine Science the Holy Ghost,—these three titles express the threefold essential nature of the Infinite, as the everlasting scientific Being, and they indicate the relation between God and man.

Again, on pages 59 and 60:—

Jesus' spiritual origin and understanding enabled him to demonstrate the facts of being; to prove, above all other teachers, how spiritual Truth destroys material error, heals the sick, and overcomes death. The birth of Jesus pointed to this Truth, and presented the example of creation. Jesus illustrated, more than any other man, the ideal of Spirit, inasmuch as he was more spiritual than all other earthly impersonations combined.

. . . . .

Having in part a personal origin, conceived by a human mother, Jesus was the mediator between Spirit and what is termed matter,



between Truth and error. Explaining and demonstrating the way of Divine Science, he became the way of salvation to all who accepted his word, that mortals might learn of him and escape from evil. Man being linked by Science to his Maker, mortals need only turn from sin and be His. Jesus took upon himself flesh, to prove the power of Spirit over the flesh: to show that Truth is made manifest upon the human mind and body, healing sickness and sin.

Jesus presented this true idea of God. Hence the warfare between this spiritual idea and scholasticism, between apostolic clear-sightedness and the blindness of popular belief, which led to the conclusion that the spiritual idea could be killed by crucifying the flesh. The Christ-idea, like the Christ-man, rose higher because of the crucifixion, and proved beyond a question that Truth was the master of death. Jesus presented indestructible the man that Spirit creates, constitutes, and governs; illustrating, also, that blending with the Maker which gives Divine Science dominion over all the earth.

Paul writes, "If Christ [Truth] be not risen, then is my preaching vain:" *i.e.* If this idea of the supremacy of Spirit, which is a true conception of being, come not to your thought, you cannot be benefitted by what I say. Jesus said substantially, "He that believeth in me shall not see death:" *i.e.* He who perceives the true idea of Life loses all sense of death: he who has the right idea of Good loses his sense of evil, and, by reason of this, is ushering himself into the realities of Spirit that never die. Such an one abideth in Life,—Life obtained not of the body, incapable of supporting Life, but of Truth, that develops its own immortal idea.

So, too, it is erroneous to represent Mrs. Eddy as holding that Jesus, God's idea, is the same as the Divine Principle: because she steadfastly teaches, not that the idea is the same as the Principle, but that God was the Principle of the Saviour,—or the spiritual and eternal Christ, as distinguished from the human Jesus,—and that it was this inner Christ who wrought the cures for which Jesus is adored.

Once more let her speak for herself:—

Then shall man be found perfect as the Father, indestructible in his Life, "hid. with the Christ, in God," where human sense hath not seen it,—safe in the Divine Principle.

The idea of God, presented by Jesus, was scourged in person as in Principle; and that man was accounted criminal who could prove God's powerful reality by healing the sick, casting out error, spiritualizing materialistic beliefs, raising the dead — dead in trespasses and sins, resting on the basis of matter, and blind to the perception of Spirit, or Truth.

## The Resurrection of Jesus.

BEFORE leaving this main subject, let us see what our author has to say — pages 285-287 — on another great subject: —

Jesus took no drugs to allay inflammation. He did not depend upon food or pure air to resuscitate his wasted energies. He did not require the skill of a surgeon to heal the torn palms, and bind up his wounded side and lacerated feet, in order that he might use those hands to remove the napkin and winding-sheet, and use his feet to walk forth from the tomb.

. . . . .  
Was it not a method of surgery beyond material art? It was not a supernatural act, but one divinely natural, when divinity brought to humanity the understanding of the Christ-healing, and revealed a method infinitely above human inventions.

His disciples believed Jesus dead; whereas he was alive, testing, within the narrow tomb, the power of Spirit to destroy all human material sense. There were rock-bound walls in the way, and a great stone must be rolled from the cave's mouth. But Jesus vanquished every material obstacle, overcame every law of matter, and stepped forth from his gloomy resting-place, wrapped in the glory of a sublime success.

. . . . .  
When will his followers learn to emulate Jesus in all his ways, and imitate his mighty works? Those who procured the martyrdom of that righteous man, turned his sacred career into a doctrinal platform. Let Christians of this century learn the more practical import of that career.

Christ's students, not sufficiently advanced to fully understand their Master's triumph, did not perform many wonderful works until they saw him after his crucifixion, and learned that he had not died. This convinced them of the truthfulness of all he had taught.

In his next demonstration he went altogether beyond their personal knowledge, and rose out of human sight. The biographer calls this event the Ascension; and with it the earthly record of Jesus closes.

How such statements as these affect, in any antagonistic way, Paul's arguments about Immortality, in his Letter to the Corinthians, it must be left for the Reverend gentleman to explain; but this is what he assuredly implies by his sarcastic words: "And that is all there is of the Fifteenth of First Corinthians."

## Identity of Being.

HER critic further avers, that Mrs. Eddy argues that God, being spiritual, "can no more make matter than a lion can make a snake." Her argument is, that the continuity of species is never broken, frogs always begetting tadpoles, and horses bringing forth colts; but she would not think of saying that a cow can *make* a calf, or that a man can possibly *make* an infant. We do not *make* our offspring. According to devout belief, we do not *create* them. Any village apothecary would teach us better. We are simply the channels through which new forms enter into the world's life. Bears do not make or create their cubs, any more than men and women create their children. God is the Creator of all forms of Life, or rather of all the forms in which Mind is mirrored.

Whether Mrs. Eddy's argument is good or not, we may safely say that we none of us know so much about God, that we can dogmatize as to what Spirit can or cannot do. There are certain texts of Scripture which say that "God is Spirit," and "that which is born

of the Spirit is Spirit." (John iv. 24 and iii. 6.) Why then should Dr. Heacock consider it blasphemous for Mrs. Eddy to say that Spirit must always beget its own likeness, and never give birth to aught but Spirit? If man is "also His offspring," as Paul told the Athenians (Acts xvii. 28); and "God is Spirit;" and "that which is born of the Spirit is Spirit," surely it must follow, as "the night the day," that God can create only the spiritual, and that man, fresh from God's hand, is spiritual.

## The Five Senses.

MRS. EDDY is unfairly quoted as saying that "Jesus did not believe that there was any materiality." On the contrary, she affirms that he was beset by materiality. He did not believe in the reality of matter, but he believed there was a great deal of materiality; and he also deemed this materiality a result of mistaken belief, that should be conquered by walking on its waves. When one disciple said he should sink and perish, Jesus rebuked this lack of spiritual faith.

The Doctor is quite right in saying that if she cannot rule the testimony of the five senses "out of Court, her case is lost;" and that is precisely why she sets matter at naught. In this she has sound endorsement.

Natural Science shows us that the eyes see no real object outside, but only a reflection upon the retina, and that in a reversed position: that when our fingers are said to touch something, there is really a layer of air between their nerves and the object; that if there were no ear to hear, or only a deaf man to listen, the biggest cannon would produce no sound; that hues are different to different people, and that the ancients, in Homer's day, probably did not distinguish colors; that odors are incomprehensible, for the musk will give forth perfume a hundred years, and its scent not be lost nor its

weight perceptibly diminished; that no man can swear that a peach or a salmon tastes to another's palate as to his own. The strawberry, which made the English wit say, "Doubtless God might have made a better berry, but doubtless he never did," throws some people into convulsions. May Mrs. Eddy not wisely dispute the evidence of these five senses?

## Food and the Future.

CONTEMPTUOUS our critic waxes, when he says that food will be needless if Mrs. Eddy's views are accepted understandingly; but till they are so accepted, she always advises her pupils. (and she has had some three thousand,) never to undertake more than they are able to fully carry out. Where does she call a belief in the need of food "the error of all errors?"

It is a misapprehension to suppose that, according to Christian Science, Lieutenant Greely had only to believe that he was warmed and fed, in order to be comfortable in the Arctic regions. It is not a different belief that is needed, but understanding.

By what right is it taken for granted that the time will never come when man can do without food? If the multitude on the Galilean shore were fed with a few crumbs apiece, and yet were not hungry; and Jesus could abide forty days without food; and the Prophet was fed by the ravens; and the widow's cruse of oil lasted indefinitely; who dare say what a future age may bring forth? Mrs. Eddy does not say to her disciples, "Eat not at all!" but she bids them have meat to eat that the body knows not of, as did Jesus (John iv. 32) when left alone by his disciples.

## Belief not Omnipotent.

MRS. EDDY does not teach that "belief is omnipotent" (as her critic supposes), but utterly denies it. Nay, she continually says that

belief is a low form of mentality, the outgrowth of materialistic mortal mind, by no means omnipotent, omnipotence belonging alone to God.

It is true that she quotes often the Proverb (xxiii. 7):

As a man thinketh in his heart, so is he.

Is it not a good text, and true? Does not the undercurrent of a man's thought, rather than his outward profession or aspect, tell the tale of his evil or good preferences? Is it not said in praise of Jesus, that "he knew what was in man"? (John II. 25.)

Is it a comfort to the sensualist, (as Dr. Heacock assumes) to tell him that he is wholly deceived in thinking that he receives real pleasure from his evil ways, and that he must forsake his materialism before he can be blessed with Life and Love: and that the consequences of sin are as lasting as the sin which incurs them? Rather *cold* comfort, one would think!

## Doing the Master's Works.

WHEN her chapter on Physiology is under consideration, different passages are again quoted as if they were to be found placed in the same order in Science and Health,—and without a break,—which is not the case.

Her critic is almost indignant over her suggestion that if God had designed drugs for human use, Jesus would have employed them, and asks:—

By what authority does she dare say that Jesus would take the same steps in curing disease as man should? Did he do that in other things? When bread and wine were wanted, did he do as we must? When he wanted to cross the sea, did he go in a boat always? Are we to understand that his methods, in these and similar instances, are to be imitated by us?

Why not? If any man *can* walk on the East River, instead of taking the Brooklyn Ferry or footing it over the Great Bridge, who



shall say him Nay? If wine can be procured now as it was at Cana, what is the objection? May we not, like Jesus, drink of the fruit of the vine in the Kingdom of God? (Luke xxii. 18.)

Not only did Jesus heal without tincture or scalpel, but his disciples also. He sent the Seventy (Luke x. 1, 17-20), as well as the Twelve, on a preaching and healing tour, and here is the record:—

And the Seventy returned again with joy, saying, "Lord, even the devils are subject unto us through thy name." And he said unto them: "I beheld Satan fall as lightning from heaven. Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you."

Evidently Jesus believed snakes and scorpions to be part of "the power of the enemy." If he bade his followers do such things.—heal as he healed, cast out devils as he cast them out, and even tread unharmed on venomous reptiles (though there is no account that the Master did this himself), and the disciples were successful therein, — why should it be thought wicked, absurd, or incredible that God, in any age, should raise up others to do similar works, inspired by the Spirit which Jesus promised should guide into all Truth.

The pulpit continually preaches from these texts in the chapters of the Fourth Gospel, from the 14th to the 18th, as now applicable to Christians. Why then forget what we find in these passages?—

He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that will I do. . . . If ye shall ask anything in my name, I will do it. . . . The Comforter, which is the Holy Ghost [Spirit], whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. . . . I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. . . . I have . . . ordained you, that you should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, He may give it you. . . . If I

had not done among them the works which none other man did, they had not had sin. (John xiv. and xv.)

In his prayer (John xvii.) the Master adds:—

And for their sakes I sanctify myself, that they also might be sanctified through the Truth. Neither pray I for these alone [the Twelve], but for them also which shall believe on me through their word, that they all may be one. . . . And the glory which Thou gavest me, I have given them, that they may be one, even as we are one.

It is very clear that the works and fruit referred to were not moral and pious merely, but what men call miraculous. Read carefully these chapters (John xiv.—xvii.) and see if it is absurd to suppose that the wonder-working power is still to be looked for among Christian believers. Let us remember his saying, that the disciples might cast a mountain into the sea by a word, or cause it to change its place. (Mark xi. 23; Matthew xvii. 20.) After killing the fig-tree, Jesus told them (Matthew xxi. 21) that if they would stop doubting, they could do the same; and again, that a sycamore-tree would change its place from land to sea, at the word of faith. (Luke xvii. 6.) Surely, here is warrant for supposing that believers may do as Jesus did.

Does it follow that libraries and medical schools shall be closed, as Dr. Heacock suggests? By no means! So long as most people believe in material life and methods, so long must schools be maintained, and so long will they endure. As of old, the disciples must come forth convicted "one by one." (John viii. 9.)

## Union of Science and Reason.

THERE has always been an apparent divorce between Science (reason, or knowledge) and Religion. Science laughs aside the

wonders of the Bible. Religion regards Science as a scoffer. Here and there is a devout Natural Scientist, like Michael Faraday, who,—from the lecture-room, where he stood before his students, abreast of the foremost thought of the age,—went regularly into the Baptist chapel, to pray, in all humility, with his brethren of that sect.

Nevertheless, as a rule, there is no such union of Science and Religion. The astronomer may not be undevout,—for, as one has said, that would be madness; but he does not believe that the sun and moon stood still for Joshua, or that the stars in their courses fought against Sisera,—except by poetic license. We do not look among Natural Scientists for religious devotees.

When Mrs. Eddy says that, in this Nineteenth Century, she affixes for all time the name Science to Christianity, she means this: that her theories of Life as wholly outside of matter, and Mind as the only Substance, will reconcile Religion and Science, so that the keen thinker may be also the reverent worshipper, discerning Love and Intelligence to be one and inseparable.

## Helps and Hindrances.

SHE does not claim to be the only light, as her critic suggests: but she points to God as the only light, regarding herself as but a human lens to aid the searching sight of the Truth-seeker.

Nor does she think that gout, cancers, broken bones, will all disappear forever “at the wave of her magic wand,” to quote the Doctor’s words,—any more than Jesus and his disciples made such a sweeping claim. Why not put Paul or Peter to such a test? Did they cure the world? Mrs. Eddy thinks that each individual must be treated singly now, as of old. She does not think the barrel can be blessed by wholesale, as is profanely suggested in a certain stale jest, but that each repast must have its present blessing.

Dr. Heacock is quite right in saying, “If she is right, we are all

wrong." Certainly, the opposite of Truth must be error, and Right is opposed to wrong.

He censures Mrs. Eddy for taking the ground that malice, revenge, and other bad passions in a healer, will hinder the curative work. Has Dr. Heacock never embellished his sermons with stories of sinners who thought they were suffering from bodily disease, when they were really laboring under conviction of sin; or of Christians who were afraid of fever, when their ailments were only unrepented crimes? Such stories are common, and often true. When the heart is sick, the whole body is apt to be faint.

## Eclectic Religion.

Why blame Mrs. Eddy for advocating an Eclectic Religion — that is, one which includes the best of every other within itself? Is not this the tendency of all sects? "Prove all things; hold fast the good," says Paul.

Congregationalists are borrowing liturgical forms from the English Church; and the Episcopalians, in turn, adopt the methods which gave Methodism its name, and make it a power. Discussions over Free Will and Election have vanished. The churches come closer and closer in their fellowship. By the *sermon*, you can hardly tell whether you are listening to Baptist or Presbyterian, and take up the hymn-book to ascertain. The Methodists and Free (or Free-Will) Baptists, who once counted a written sermon almost a sin, now preach from manuscript; while extempore preaching is becoming more and more common in aristocratic churches, where once it was considered a symbol of ignorance. Nay, but for an occasional phrase, the Trinitarian service sounds much like the Unitarian. In Cambridge recently (the home of Harvard College) the Orthodox and Liberal churches, which long ago separated bitterly, on doctrinal grounds, united fraternally in their celebration of the

250th anniversary of the planting of the ancient parish, from which root they both sprang. In her eclecticism Mrs. Eddy is in the line of Christian alliance.

## Physician, Heal Thyself !

NEITHER can she be far out of the way, in urging that the morality of many a physician needs "toning up," if he is to treat disease usefully: though this she says of her own students particularly, rather than of ordinary physicians, as her critic mistakenly supposes.

## Substance.

THE Essayist finds fault with Mrs. Eddy for defining *being* as the author of Hebrews (x1. 1) defines *faith*. Let us see if her words are foolishness, as we find them on page 406 of her last edition, which was electrotyped, though not published, weeks before the Doctor's Essay was produced:—

*Question.* — What is Substance?

*Answer.* — That only which is eternal, and incapable of discord and decay. Truth, Life, and Love are Substance, as the Scriptures use this word, in such a text as "The Substance of things hoped for, the evidence of things not seen." Spirit — the synonym of Mind, Soul, or God — is Substance; *i. e.* the only real Substance.

## Folly as it Flies.

MOST ministers pray to God to heal the sick, and special prayers for invalids are offered in churches and at the family altar: yet hear what this clergyman says, in relation to her opinion that God may heal diseased lungs:—

If we had any warrant for either the belief that there is no matter, or that God would do such things, it would be an easy remedy for decaying lungs; but in the absence of either, it is no less than the height of folly to so teach.

Folly to accept the promises of Scripture? This language is refreshing in a Christian clergyman! One might suppose the speaker to be an Ingersoll,—or, at least, some Radical Unitarian, like Minot J. Savage of Boston, or Horatio Stebbins of San Francisco. So in consumption prayer is useless, because God cannot or will not help through His Spirit!

As for the folly of disbelief in matter, is it forgotten that Berkeley—an Episcopal Bishop as well as a Natural Scientist—denied the reality of matter, and held to an “absolute idealism,” which places him very nearly on the frontier with the teachings at Metaphysical College to-day?

## An Awakening Needed.

No wonder, to change slightly Dr. Heacock's words, that Mrs. Eddy is amazed, when professed believers in Jesus, and his saving power, look coldly on when it is proposed to make trial of the Gospel promises; but she nowhere advises the sick “to inscribe *I do not suffer* upon their banners,” because, so long as they believe in suffering, it is terribly real. If a dreamer is disturbed, he really suffers. The cure is to wake up. So mankind suffers in its dreams and delusions, says Christian Science, and needs to be awakened; but the change must be real, mental, and fundamental, and then the word of satisfaction will follow the feeling.

## Physical Insensibility.

EXCITEMENT often makes us insensible to heat, cold, and fatigue. Could all mankind come into such a spiritually exalted condition as



forever to forget these external annoyances, as martyrs have raised their voices in hymns of praise amidst burning fagots, there certainly would be nothing dangerous to society in such a conviction.

Whatever shall dislodge sin from human creatures would be a blessing indeed. While believing it sinful to place more trust in drugs than in God, Mrs. Eddy does not define sin, as her critic would seem to imply. On pages 314-316 we read:—

It is proverbial that Florence Nightingale, and other philanthropists, have been able to undergo, without sinking, fatigues and exposures that ordinary people could not have endured. The explanation lies in the support they derive from divine law, rising above the human. The spiritual demand, quelling the material, supplies energy and endurance that surpass all other aids, and forestall the penalty that our beliefs would attach to our best deeds.

. . . . .

If there is any mystery in Christian healing, it is the mystery that godliness always presents to the ungodly, the mystery arising from ignorance of the laws of eternal and unerring Mind.

. . . . .

Jesus said (John VIII. 52). "If a man keep my saying, he shall never taste of death." That statement is not confined to spiritual Life, but includes both the spiritual and physical.

. . . . .

The body improves under the same Truth that improves the mind. If we are Christians on all moral questions, but are in darkness as to the physical safety which Christianity includes, we shall be more liable to sickness than is the indifferent sinner, because we are more alive to the law, and to the fear of doing wrong.

. . . . .

If the belief in death were obliterated, and the understanding could obtain that we live on without death, this would be a Tree of Life, known by its fruits. We should renew our energies and

endeavors, and see the folly of hypocrisy, while learning the necessity of working out our own salvation.

## Denying the Master.

MRS. EDDY'S position, that the denial of Jesus before men is a denial of Principle, is wrongly interpreted as meaning a denial of the *principles of her book*. What she means is, denial of the Divine Principle, or God's Truth; and that surely is what Jesus meant, when he said, "Whosoever shall deny me before men, him will I also deny before my Father in Heaven." According to the Judgment Allegory (in Matthew xxv.) denial of Jesus was lack of compassion towards the unfortunate, even by those who had never seen Jesus; and acknowledgment of Jesus was the reverse of this.

Nor is our authoress far from the mark in saying that Jesus would be ill-treated to-day, as he was so long ago. "This modern Jesus, which is the Healing Principle," is one of our reviewer's phrases; but was it not the healing Principle which characterized that Saviour, who came from Nazareth,—Jesus the Christ, "the same yesterday, to-day, and forever." (Hebrews xiii. 8.) Else what means that prophecy about the "Sun of Righteousness which shall arise, with *healing* in his wings?" (Malachi iv. 2.) Think how much is said about Jehovah, "who forgiveth all thine iniquities, and healeth all thy diseases."

## Spiritualism.

THE Essay asks if Christian Science has anything better to offer than Spiritualism. Spiritualism has certainly done much to move the wheels of the ecclesiastical chariot, by making people think; and the result is, that multitudes cherish more rational views than of

yore, in regard to death, judgment, hell, and heaven: but Spiritualism is very different from Christian Science, as may readily be seen by mingling with the adherents of each system.

## Entity.

THE Doctor quotes Mrs. Eddy as teaching that man is God's entity, but this is far from her position. God's entity she conceives to be wholly beyond finite *com*-prehension, though not beyond finite *ap*-prehension. Entity signifies "real being, or essence." This entity is supreme in God, and the word belongs to Him. Man is not the entity of God, but the expression, or reflection, of God's real essence,—which is very different.

## Genesis and Creation.

THEN Dr. Heacock takes up another Biblical subject, and demands by what right Science and Health represents the second chapter of Genesis as of less weight than the first. Her position is this, that in the first we have a history of completed Creation—plants, animals, man and woman, all made, and no Talking Serpent mentioned; whereas in the second, third, and fourth chapters we have a different account, representing woman as made from a rib of Adam, the Serpent as a tempter, and telling the story of the Fall into sin and the tragedy of Cain and Abel,—besides other variations.

Without claiming for Mrs. Eddy any place above the infallible Pope, or Bible commentators (as the reviewer hints), she is certainly at liberty to take up a line of thought in which many distinguished scholars lead the march. No educated theologian is ignorant that there are distinct traces of more than one document, as entering into the first eleven chapters of Genesis. So obvious is this, that many

years ago a very careful and unbiassed scholar. Professor Frederick Huidekoper, of Meadville, Pennsylvania, prepared a pamphlet, with the parallel passages from the different chapters,—telling the same story in different ways,—printed in adjacent columns.

The late Rev. Rufus P. Stebbins, D. D., formerly President of Meadville Theological School, and holding other important trusts in the Unitarian body, was a conscientious and careful student. He was considered a conservative man by the Radical members of his denomination, and was not sufficiently advanced to satisfy some of the progressive Jewish rabbins, who found fault with his Old Testament exposition as being behind the times. Just before his death, in the summer of 1885, Dr. Stebbins prepared a small work for Sunday-school use, called *A Common Sense View of the Old Testament*, from which the following extracts are taken (pages 25-32):—

Genesis I.—XI. is a compilation of two, or at most three, ancient documents, which the compiler used as they came into his hands, without materially changing them, as may be readily seen by any reader of the Bible in the English language, though not as clearly as by one who can read the original Hebrew. In one of the documents used by the compiler of these eleven chapters, the Supreme Being is called God (in Hebrew, *Elohim*). In the other document He is called LORD (in Hebrew, *Jehovah* or *Jahveh*). If a third document was used, in that He is called LORD GOD. . . . The reader, therefore, if he wishes, can very readily make this division for himself, regarding only the name by which the Supreme Being is called. But as it may be helpful, and will take little space, it may be well to give a brief outline of these documents, which critics call *Elohistic* and *Jehovistic*, from the Hebrew names of God used in them.

The Elohistic document . . . extends from chapter I. 1 to chapter II. 4, containing an account of the Creation.

The . . . Jehovistic account . . . follows the former, instead of being placed in a parallel column, so that the reader could easily compare them. *God* is added to *LORD* in chapter II. 4-III. 24, making these two chapters, in the opinion of some critics, a Third Document in this compilation.

The reader sees that this new account of the Creation begins chapter II. 4. as if with the title of a separate work:—"These are the generations [creations] of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens." The writer now goes on to give an account of the Creation in many respects different from that of the writer of the First Document, and tells of the Garden of Eden, the sin of the first pair, the expulsion from Eden, the murder of Abel, the banishment of Cain, and what he and his posterity did, to the fifth chapter. In a few instances the Supreme Being is called God: but the general rule is not affected by these exceptions.

The First Document now begins again in chapter v. 1, with this title: "This is the book of the generations of Adam;" and, giving a genealogy of the descendants of Adam till the time of Noah, ends with chapter vi. 2. It begins again (I omit the other LORD, Jehovistic Document) chapter vi. 9, with these words as its title: "These are the generations of Noah," and goes through the chapter. It begins again at vii. 6, and continues, with very slight exceptions, if any, to viii. 20. It begins again at ix. 1, and continues to ix. 20; and commencing again, it includes the 28th and 29th verses, closing with the words, "and he died." It begins again with chapter xi. 10.—"These are the generations of Shem," is the title.—and continues to verse 27, when a new title is introduced, "Now these are the generations of Terah," and continues to the 32d verse inclusive. *All the rest* of these chapters, *not* enumerated as belonging to the First Document, belong to the Second; and the reader, by omitting what is contained in the First Document, will be able to read continuously what is contained in the Second.

The account of the Creation given in the First Document agrees so marvellously with the revelations of modern science, that the reader is almost compelled by that fact alone to admit that it must have been revealed, substantially as we have it, to some early inhabitant of the earth. The order of Creation, as here written, is the order which science confirms.—chaos, clouds, seas, dry land, herb, sea-animals and birds, land-animals and man. The second account is very different, and appears to have been deeply colored by traditions. The First Document contains very little which appears mythical: while the Second, though evidently based upon facts, gives them to us so colored by the atmosphere of ages, that the fact cannot with any certainty be separated from the fiction. That these great events—the Fall, so called, the Flood, the Building of Babel,

and the consequent confusion of tongues, as well as the Creation—have some basis of fact, is evident from their acceptance through the East in the earliest time. The tablets exhumed in the valley of the Tigris and Euphrates refer to all these events, though written a thousand years before the time of Moses. In the Oriental legends, translated by the late George Smith, there is a fragmentary account of the Creation, the Fall, the Expulsion from Eden, the Flood, the Building of the Tower of Babel, and the Dispersion. These tablets show that all these legends, if one pleases to call them such, were familiar in the land of Ur, out of which Abraham emigrated, and might well have been brought by him to the West, and handed down from generation to generation, at last in a written form, to the time of Moses, or whoever was the compiler of the Book of Genesis.

. . . . .

In regard to the trustworthiness of these traditions and genealogies, it can only be said that we do not know who compiled them, nor do we know who first committed them to writing. The compiler has given us two accounts of the Creation and of the Flood, as if he would not attempt to determine which was the more correct; and it would appear that in his First Document (the Elohist) there was no account of the Fall, so-called, or of Cain and his posterity. As this document reads connectedly, when the parts which I have named are put together, it is very probable that the compiler has given us the whole of this very ancient document: but we know not its author.

. . . . .

There must be witnesses of unchallenged veracity to convince us that the Serpent talked with the woman, or that eating the fruit of one tree produced death, and the eating of another restored life; or that the woman was made of the rib or side of the man, which contradicts the account in the first chapter: and so of much more in the Second Document.

. . . . .

The first account implies that more than a single pair were created: "Let Us make man [the species, man], and let *them* have



dominion. So God created man . . . male and female created He *them*." In the second account we read that Cain feared men would kill him; and being assured of his safety, he went into the land of Nod, took a wife, built a city, and had children. But only his father and mother and himself were on the earth. if only Adam and Eve were created, and their children named were the only persons besides. I am not an interpreter, however, but a describer. At all events, there is nothing in these early documents which opposes conclusively the creation of different groups of human beings, or the creation of many families in the Adamic group. Nor is there anything which conclusively shows the specific manner of Creation, — whether by gradual evolution of species from simple forms and continued differentiation during vast ages, or instant creation at distant intervals by the divine fiat. Nor does the word *day*, as used in the First Document, *necessarily* mean a period of only twenty-four hours; it may signify ages, as it certainly does in the Second Document, chapter II. 4: "These are the generations of the heavens and of the earth, when they were created, in the *day* that the LORD God made the earth and the heaven." Here the whole time of the creation is called a *day*; that is, a period of time in which a thing was done. The contradictions which some scientists think they find, and affirm with so much boldness that they do find, between the revelations of science and the first account in Genesis, are many of them entirely destitute of any foundation, as any Biblical scholar knows.

Is Mrs. Eddy so far out of the way then, in assuming that the Bible compilers, or writers, "did not expect people to accept their statements of the creation of Adam and Eve as literal."

## Adam.

DR. HEACOCK refers to her play upon the name Adam as *a damn*, and is sarcastic thereon; but if he would know her riper thought, he should look into her latest edition, from which she has eliminated this pun; and there he will read (page 381):—

The name Adam is from the Hebrew *adamah*, signifying the *red color of the ground, dust, nothingness*. The word Adam should be

regarded as identical with the Latin *demon*. Originally demons were not all considered as evil beings, but as partly good, though now the word is used exclusively of harmful and mischievous spirits. Somewhat in this way ought Adam to be thought of: as a *dam*, an obstruction, as error opposed to Truth,—as standing for that which is accursed, spoiled, or undone. Jehovah pronounced matter accursed, from whence error sprang, and blessed the earth “for man’s sake.” From this it follows that Adam was not the ideal man. The ideal man was revealed in due time, as Jesus the Christ.

## Marriage.

CHRISTENDOM prays, “Thy kingdom come, Thy will be done, on earth as in heaven,” and looks for a new heaven and a new earth; yet Christendom is shocked when Mrs. Eddy suggests, in unison with Jesus, that the time will come in the earth, glorified by spiritual purity, when men will “neither marry, nor be given in marriage,” but will be as the angels. (Matthew xxii. 30.) Is it wrong for her to think what Jesus thought? If Jesus was born, as the Church and New Testament affirm, without the usual process of reproduction; and miracles also attended the conception of John the Baptist, and the motherhood of certain Bible women; and Joseph Cook can argue for this as a scientific possibility, by reference to the reproductive habits of certain insects, which are contrary to the usual methods of material nature,—why is it not possible that union of minds may sometime be the only wedlock? Certainly, if we may judge by the difference between the lower animals and mankind, the tendency is in the upward direction. If God in the beginning created man without the intervention of parents, may not this again become the divine order?

## Death.

DR. HEACOCK is troubled because Mrs. Eddy says that “Jesus never died.” But is this very unlike the statements in the Gospels and

creeds, that "the third day he rose from the dead, and ascended into heaven," because he had power to lay down his Life, and power to take it again? He said to Martha, "Whosoever liveth and believeth in me shall never die." ( John xi. 26. ) If Jesus spoke figuratively, why should others be denied the same privilege? "He is not dead, but sleepeth," said Jesus of one whom he raised again to Life. Everybody quotes with delight Longfellow's line : —

There is no death : what seems so is transition.

Enoch and Elias did not die (so the Scriptures aver), but were translated into heaven in some mysterious manner.

## Idolatry.

OUR critic asks : —

Was not the Church pretty successful in pulling down the idolatry of the day, and yet believed there is both matter and Spirit?

Let us see. Six hundred years after Christ, when Mohammedanism arose and triumphed, it raised a loud and deserved hue-and-cry against Christian idolatry, in the very regions where the Apostles preached and the early churches were planted,—in Asia Minor, Syria, Greece. It denounced idolatry in the Christian Church itself. According to the common Protestant opinion, Romanism is still full of image-worship. There are some 1400 millions of people in the world, of whom only some 200 or 300 millions are Christians. The largest part of these are Roman Catholic and Greek Catholic Christians, who still bow down to graven images and pictures. Nor is it impossible to find among Protestants those who make an idol of Bible, Prayer-book, Discipline, Creed, Church, Clergyman.

Outside of Christendom there are from 1000 to 1200 millions of

people, nearly all idolaters,—in Africa, Asia, America, the Isles of the Sea. Has Christianity crushed idolatry? Moreover, Mrs. Eddy claims that the planters of the early Church, like James, Barnabas, and Apollos, did *not* believe in matter, and that this is why the Primitive Church could do what later churches have sought in vain to accomplish.

## Speculation.

OUR Essayist asks :

Is it not time for professed Christians to see how they are virtually putting their dear Saviour to an open shame, by accepting such false representations of him?

How is Jesus shamed by obedience to his behests,—by healing as he healed?

“Is not this speculation run mad?” the Doctor asks again. These speculations are no nearer madness than those of George Fox, Edward Irving, Bishop Berkeley, Dr. Hopkins, Edward Beecher, Jonathan Edwards, whom yet the Church holds in high and merited honor.

## Divine Communion.

DR. HEACOCK represents Mrs. Eddy as saying :—

Before we can commune with Spirit, the belief of death must be destroyed.

But the drift of her work and words is opposed to such a conclusion. She bids men live in perpetual spiritual communion. “Perfect Love casts out fear,” as John says in one of his epistles; and Paul exclaims, in one of his, “Oh Death, where is thy sting?”

and the Apocalypse bids us look for the destruction of Death (Revelation xx. 14); but Christian Science, so far from believing that spiritual communion must be postponed till the fear of death is gone, teaches that communion with God is the best way to destroy fear.

## Prayer.

In her views on this subject Mrs. Eddy is in accord with One of old, who condemned long prayers and vain repetitions, bade his followers go to their closets and pray in secret, and held no prayer-meetings. When asked for a model prayer, he gave one which is very brief, and is probably made up of choice extracts from the Jewish forms of devotion.

Dr. Heacock is disturbed because Mrs. Eddy says that Labor is true Prayer; but does he forget the Latin adage, — which doubtless he has often used effectively in his pulpit. — *Laborare est orare* (To labor is to pray)?

He is also disturbed when she says that Prayer is mischievous, if it leads into a false belief of divine forgiveness: but what fair exception can be taken to such teachings as this (pages 481-484):—

The danger from audible prayer is that it may lead us into temptation. By it we may become involuntary hypocrites, uttering desires which are not real,—consoling ourselves, in the midst of sin, with the recollection that we have prayed over it, or mean to ask forgiveness at some later day. Hypocrisy is fatal to religion.

In public prayer we often go beyond our means, beyond the honest standpoint of fervent and habitual desire. If we are not secretly yearning and openly striving for the accomplishment of all we ask, our prayers are "vain repetitions, such as the heathen use." If our petitions are sincere, we shall labor for what we ask, and be blessed by "Him who seeth in secret and rewardeth openly." Can the mere expression of our desires increase them? Do we gain the Omnipotent Ear sooner by words than by thoughts? If every

prayer is sincere, God knows our need before we tell Him about it. If we leave the desire honestly and silently before Him, we shall incur the less risk of exaggerating our real wishes in a torrent of words.

Prayer is sometimes used, like the Roman Catholic confessional, to cancel sin. This error impedes religion. Sin is forgiven only as it is destroyed by Christ.

. . . . .

Prayer cannot change the Science of Being. Goodness alone reaches the demonstration of Truth. A request that another may work for us never does our work. The habit of pleading with the Divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed,—an error which impedes spiritual growth.

. . . . .

Person may pardon, but Principle reforms the sinner. God is not separate from the Wisdom He bestows. The talent He gives we must improve. Calling on Him to forgive our work, badly done or left undone, implies the vain supposition that we have nothing to do but ask pardon, and that afterwards we shall be free to repeat the offence.

If prayer nourishes the belief that sin is cancelled, and that man is made better merely because he prays, it is an evil. He is made worse, who continues in sin because he thinks himself forgiven. Audible prayer is impressive; it gives momentary solemnity and elevation to thought: but does a state of ecstasy produce any lasting benefit? Looking deeply into these things, I find that "zeal, not according to knowledge," occasions a reaction unfavorable to spiritual growth, sober resolve, and the wholesome perception of God's requirements.

A. A. A.

If Dr. Heacock's experience does not confirm the truthfulness of these assertions about Prayer, then it differs from that of most clergymen, especially the successful leaders of revivals and camp-meetings. Some of these leaders say that when they find a young zealot who is unusually gifted in prayer, and overflowing with



emotional piety, they keep an eye on him; not because they deem him dishonest, but because they distrust the moral ramifications of his passional temperament.

Every clergyman knows, and in private conversation must admit, that she is right in saying that much of the praying in churches and vestries is *machine* praying; and, in illustration, it is only needful to remember the use of rosaries and the Mass in Catholic cathedrals, the forms of prayer chanted in liturgical churches, the exhortations of the deacons and elders in chapels, and the earnest, but parrot-like, responses of many an earnest brother in the pews, which sometimes shoot ludicrously wide of the mark. Go to a covenant-meeting or a class-meeting,—nay, listen to the preacher next Sunday.—and see if you can fail to observe traces of the machine in the devotional exercises. In every congregation the preacher's pet phrases are known, for habit becomes second nature.

## Atonement.

IN her views on this subject, Mrs. Eddy is in harmony with the enlightened teachings prevalent in all Christian sects. Says Paul, "God was in Christ, reconciling the world unto Himself."—not *Himself* unto the *world*. Scripture is very clear on this point.

The word *atonement* is found but once in the New Testament (Romans v. 11); but the tenor of the English tongue, when our translation was made, shows that *atonement* is *at-one-ment*, as Mrs. Eddy says, and not substitution or sacrifice. Man is to be brought near God in character and action. He is not to be treated as sinless, while he is really sinful, as the wrong view of ransom—or purchase by Christ's blood—indicated; but he is to be made truly worthy of union with God, through the influence of the Saviour. This is the New Testament view, and it is the view of enlightened Protestant theologians. Says Paul—"We shall be saved by his Life;" and "by the obedience of One shall many be made righteous,"

— not in appearance, but in reality.—“as by one man’s disobedience, many were made [really] sinners.” (Romans v. 10 and vi. 19.)

While this topic is on the carpet, let us note what further the great Apostle has to say about Life and Spirit:—

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin [or on account of] sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit; for they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit.

For to be carnally-minded is death: but to be spiritually-minded is Life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is Life because of righteousness. . . . For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again, to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. . . . Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us, with groanings which cannot be uttered.—*Romans* VIII. 1-10, 14-16, 26.

No unprejudiced reader can fail to see that the teachings of Science and Health, in regard to death and Life, body and Spirit, are echoes of these New Testament ideas; and many more passages might be adduced in the same line.

## Power of Mind.

THE Doctor admits that there must be something right and true in Christian Science, because there is nothing new under the sun. He says:—

The power of Mind over matter is a well-understood principle, and is utilized by every skilful practitioner in medicine; but when it is asked to declare there is no matter, that there is no pain, no death, no cold, no heat, in fact no material universe whatever, it is asking a little too much.

If the power of Mind over matter be acknowledged, who dare name the bounds of that power? When men first travelled by steam, they said, "This is the end," but it was only the beginning. When King's Chapel, in Boston, was built of Quincy granite, in 1754, it was feared there might not be enough stone in the quarries to finish it; but to-day there are thousands of buildings made of Quincy granite, through the length and breadth of the land, and the supply still holds out.

Why should we be reluctant to give up belief in cold and pain, if we can get rid of that belief? Why not say with Paul, "Who shall deliver me from the body of this death?" (Romans vii. 24.) Even if such a result is improbable, its possibility is surely no cause for dismay.

## Father and Saviour.

HEAR our critic once more:—

To ask us to banish from our thought all belief in a personal God, sympathizing Saviour, the reality and value of human sympathy, the existence of a personal and wicked Devil, and to reason our-

selves into the belief that we do not need food nor shelter, is a little beyond the demand of any teacher who has hitherto claimed the indulgence of the human race.

Who asks us not to believe in an intelligent, wise, and loving Father? Certainly not Mrs. Eddy. She is equally far from asking the world to relinquish faith in "a sympathizing Saviour."

## The Devil, or Satan.

As for a personal Devil, if it troubles Dr. Heacock to lose faith in *him*, it can only be said in reply, that such a faith has not commonly been accounted a consolation, or placed on a par with faith in God and Jesus. There are many Christians who would fain put Satan outside their range of ideas. Many theologians find themselves greatly troubled by the hints in the New Testament (as they read it) that he must be included in their reckonings, wherein he has always been a troublesome factor.

Two hundred years ago everybody believed in Satan, devils, and witches. King James wrote a treatise on Witchcraft. Men and women were hung and burned, everywhere in Europe, for the crime of Devil-dealing. It was not a new belief, but an old one.

Our Puritan ancestors were not exempt from the delusion, and much has been said because a few people went to the scaffold for it in Salem. One of the presiding magistrates, Samuel Sewall of Boston, very soon regretted that those executions had ever taken place, and publicly expressed his contrition, by standing reverently (as the custom then was) in the Old South Church one Sunday, while his devout acknowledgment was read by the minister, and prayers were offered that this wrong might not be visited upon himself or family—"nor yet upon the land," as his *Note for Prayers* added, with patriotic fervor.

At that very time, in the town of Groton, Mass. (as in some

other places) there was a similar rumor of witchcraft. People and things were strangely affected, and there was strong talk of trials and executions. By a piece of good fortune, the bewitched maid implicated the worthy and sensible minister of the parish, as well as his family, in the alleged crime of witchcraft. Consequently, the Reverend pastor looked into the matter with clearer eyes, and very soon nothing was to be heard of witchcraft in Groton; nor were there any subsequent trials in New England for this offence.

Since that day Christians have talked less and less about the Devil; and what little is said about him is in the line of Mrs. Eddy's thought, that he is the metaphoric impersonation of Evil. To be sure, the Episcopal Church alludes to him in its prayers, but its clergy look upon his name rationally. In most churches Satan is seldom heard of in the sermons, and generally in a figurative way.

## An Outgrown Theory.

IN earlier ages of Christian history, the theory was that Jesus passed the three days of his sepulture in hell, or Hades: a word which means not (like Gehenna) a place of punishment, but a place of departed spirits,—the *underworld*. Just as a national enemy might accept the King's son in exchange for many common prisoners, so it was believed that Satan entered into a compact with God, to take His only-begotten Son, and let other victims go free.

It turned out that Jesus was too strong. Death had to release the other captives, when Jesus came into Hades, according to the treaty with God; and then the princely prisoner broke the bars of hell, and walked forth triumphant, "leading captivity captive;" all those spirits, or shades, following in his train, who believed the Gospel preached to them during those three days of his bondage,—a Gospel for which they had been prepared (as people on earth had also been prepared) by the preaching of Moses, Isaiah, and John

the Baptist, who had preceded Jesus in the Underworld, just as they had been his forerunners and prophets in the upper world.

This theory has wholly passed out of sight, — almost out of mind, — except in books, and perhaps with some of the less enlightened among the Roman Catholics. Jesus' agony and death are no longer regarded as a ransom paid to Satan, but as an expiation made to God, — the sinless suffering for the guilty, that the Father might forgive men for His holy Son's sake. This is the view of the vicarious sacrifice of Christ generally held to-day.

With the lapse of this ancient doctrine Satan ceased to be an important figure in the theological background of religious faith. Then came in another view about Satan, or the Devil, a view which the Christian Church has long held; though (as before hinted) it is in the articles of faith, rather than in the preaching. This grim personage is regarded not merely as the impersonal or poetic adversary, represented in the Bible (for *adversary*, or *accuser*, is what the names mean), but as a formidable, almost infinite enemy of God, holding an extensive sovereignty.

## A Terrible Triad.

IN the Middle Ages the Devil was ridiculed as a buffoon. He was the outwitted clown in the miracle-plays, — dramas which originated in the Church, and anticipated the theatre of modern times. Later, Satan was no longer made the subject of jest, save on the lips of profane story-tellers. Now, when he is referred to at all, it is in serious tones. as to a dangerous traitor near the throne; but, if the signs of the times are not read amiss, Satan no longer holds his old rank in the Christian system. There is a petition in the Litany for deliverance "from the World, the Flesh, and the Devil," and Christians are everywhere doing their best to fulfill the prayer, by banishing him from common thought as a separate person, and



regarding him as another name for *evil, vile, ill*, the letters of which his name is made up.

The word *flesh* is used figuratively in this triplet. It is not adipose tissue which tempts, but undue fondness for sensual joys. The word *world* is also used impersonally. Not for this globe will a man imperil hi, spiritual welfare, but for certain gains which may come to him in it. When Jesus asked, "What shall it profit a man, if he shall gain the whole *world* and lose his own Soul?" he did not have in mind the planet Earth, for nobody could gain that; but he referred to certain selfish acquisitions, and the trait we call *worldliness*. If the other two in this triad are impersonal, it is not unreasonable to suppose the third personage may be impersonal also. If the World and the Flesh are metaphorical terms for evil tendencies, why may not Satan take his place in the impersonal ranks? In Matthew xvi. 23 Jesus called Peter by that name ("Get thee behind me, Satan!") yet he did not mean that Peter was the Archfiend.

It remained for Dr. Heacock to suggest a new sensation, by classing belief in "the existence of a personal and wicked devil" along with "food and shelter," "the reality and value of human sympathy," and a sympathizing Saviour and Father, as a precious inheritance he could ill forego.

## Milton and the Serpent.

IN several other passages the Doctor seems greatly moved, because Mrs. Eddy does not teach more about Satan, or the Serpent; but it should be remembered that we find no allusion to Satan in the Old Testament, except in three or four passages,—like the figurative introduction of Job, where he is found among the Sons of God before Jehovah's throne, conversing with Him, and being sent on a divine mission.

So far is Satan from having any connection with the Garden of Eden, that the world owes the story of Lucifer's rebellion, and his subsequent identification with the Serpent, chiefly to Milton's *Paradise Lost*.

Dr. Heacock says, that if Mrs. Eddy's theories are correct, "Milton's wonderful visions are merely imaginary." Milton's imagination has generally been considered his strong point, and certainly the great poet would have been amazed if anybody had suggested that his visions were to be accepted as real.

## Diabolus.

THE Devil (by that name) is not mentioned at all in the Old Testament; and in the New he appears chiefly in metaphoric connections, as in the Temptation of Jesus, or in parables like the Sower.

In Luke XIII. we read about the bent woman, "whom Satan had bound" for many years. She became immediately straight when Jesus spoke the word. Now is it an article of Christian faith that disease comes from Satan, or from God? If from God, then this allusion to Satan, like many another, must be considered as figurative, and Christian Science is so far right. If, on the other hand, diseases come from Satan, then Christian Science is unquestionably right, in teaching that they belong to evil, and are to be treated accordingly.

## Loaves and Fishes.

MRS. EDDY no doubt may gather around her some good persons, who do not understand her, and others, not so good, who see a good opportunity to make money out of it.

The literary construction is Dr. Heacock's. There is no call for contention over trifles, however, which may be errors of printer, type-writer, or copyist.

It is kind in the Doctor to concede that *some* of Mrs. Eddy's friends and followers may not be bad people. Doubtless she has had adherents, despite every effort to prevent it, who are mercenary and unprincipled. Even Jesus found a Judas for the common purse-bearer! Has not every church its Ananias and Sapphira,—aye, and its Simons, who seek to sell the Truth for gold? If there are not to be found, in every sect and age, those who preach for salary and popularity, and bow the knee to the Golden Calf of Success, observation is wholly at fault. There were those who followed Jesus for the loaves and fishes, very early in his ministry, and yet he was not a rich man. Because a mercenary and idle multitude flocked after him from the region of Capernaum, did this prove Jesus a fraud, or his Gospel false?

## Modesty and Arrogance.

To those who know Mrs. Eddy, and her readiness to seek the light, such sarcasm as what follows is most uncalled for:—

How exceedingly modest and unassuming she is in the presence of the masters of exposition, and of all ages! They were mere pigmies compared with her, and none of them since the days of Paul (and he only dimly) has known the object of the coming of the Lord.

In her chapter on the Apococalypse (in her last edition of Science and Health) Mrs. Eddy speaks of a parallelism between herself and the Woman who was persecuted by the Great Red Dragon, in the eleventh chapter of Revelation. If she thinks herself the feminine Idea there alluded to, it is not her personality that she supposes to be persecuted, but the Truth that speaks through her: just as it was not the man Jesus who was persecuted, but the Truth which was the divine part of him, to which he came to bear witness; for this,

he declared unto Pilate, was the cause of his being born into the world. (John xviii. 37.) More than once Jesus alludes to himself as hated because he was the Truth-bearer.

## Babes and Doctors.

WHY ridicule her idea that babes suffer from "their mothers' fears," when all about us is evidence that children are marked by pre-natal occurrences? Infants very frequently sicken through the mother's nourishment, and often the cause is not in acids, or any food, but purely mental.

So far from considering the doctors as the worst enemies of the sick, Mrs. Eddy advises that their counsel be sought in many cases which Christian Science is not yet Christian enough to meet. Nor does she speak disparagingly of Ministers of the Gospel. On the contrary, in admitting them to her classes, she treats them with special consideration, though they are so often found on what seems to her the wrong side of belief.

## Theological Honesty.

WHAT rational man can take exception to her saying, "Christianity is not dishonest, but religions [sects] are?" Are the sects then so thoroughly honest, and does Dr. Heacock find them so? As long as the Church of England compels its clergy and people to repeat the Athanasian Creed, which they do not believe, and which the advocates for its retention (as a part of public worship) acknowledge they do not believe; so long as the Sermon laughs to scorn the Articles of Faith read to the candidate for church-membership; so long as a good old-fashioned church in Boston retains among its points of belief this, that "elect infants are saved in Christ," while it practically preaches Free Will, and not election, and that *all* infants are

saved, even the millions who were born and died before Christ's advent; so long as pastors are settled on the slimmest adherence to the Confessions of Faith; so long as ministers pray often in public and rarely in private; so long as pastors read devoutly Scriptures to which they attach no authority.—so long as these things are, let us not sneer at a woman who hints that the churches are not so honest as their Saviour.

When she considers the bloody wars waged on account of creeds, well may she doubt the friendliness of creeds to the human race. The fires of the Inquisition, the hanging of the Quakers on Boston Common, the banishment of the Baptists to Narragansett Bay, the silence of Southern preachers on the subject of Slavery, may well raise a doubt whether the priesthood has been an unalloyed blessing to the world.

## Personalities.

THEY are not numerous in the Essay, nor malicious, but there are a few that should be noticed.

Why hint that Mrs. Eddy sets herself above the Wesleys (who were not unbelievers in supernatural occurrences, by the way!) when she quotes their hymns with reverence? In her devoutness and orthodoxy, she leans rather to the Evangelical than the Free-thinking side.

She nowhere claims to be "the regenerator of humanity," as Dr. Heacock implies, nor that she "alone is in Christ's place, doing *his* works," but she bows in reverence before him to whom was given "the Spirit without measure." She does not believe that a double portion of Spirit has fallen upon her,—as Elisha asked, when Elijah went to heaven in his chariot of fire,—but she steadfastly maintains that something of the same Spirit that animated Jesus, and made him the Christ, also animates her, so that society may, through her, be

assisted into that knowledge of God and Jesus which, according to the teaching of the Master, constitute Eternal Life. (John xvii. 3.) Does not every preacher claim at least as much? If some of her students, who know her best, place her on a very high pedestal, shall she be blamed for their admiration?

## Cobwebs in the Sky.

HAVING swept away the rubbish of error, and purified the atmosphere, she is now prepared to see some of the Footsteps of Truth.

A slight mixture of metaphor, Doctor! If your house is like others, the broom does not purify the atmosphere, but first raises a dust; and that is just what is happening where the besom of Christian Science swings.

## Thus Far and No Farther.

It is not Mrs. Eddy who "limits the power of the Infinite," as her critic says, but rather her critic himself, when he virtually declares that God is not as able and willing to work miracles to-day as He was two thousand years ago.

To carry to its legitimate conclusions the reasoning of the Bible no more indicates "mental malformation" in Mrs. Eddy, than similar studies indicate weak or disordered brains in John Wesley, Hosea Ballou, Beecher, Fenelon, or Channing. Is President Warren, of Boston University, accounted a lunatic, because he locates *Paradise Regained at the North Pole*?

In her simple way of trying to get at the centre of Christian Truth, Mrs. Eddy proves herself no mean expositor of Scripture, and often grasps, unaided, certain facts—about the Books of the Bible, for instance,—which are in accord with the most advanced



scholarship: though she has not reached her knowledgs through scholastic instruction, and has been rather surprised when the confirmatory literary facts have afterwards come within her ken.

## Have we a Moses among us?

THE impartial reader can hardly say the ensuing paragraph is deserved:—

To comfort the lame, blind, deaf, sick, and sensual, she tells them that they are merely the slaves of false beliefs: and that the systems of our schools and teachers are the Pharaohs holding them in bondage, while she is the Moses, come to lead them through the Red Sea of fear, by faith which they must repose in her teachings, to the land of deliverance.—good health and all right opinions.

Whosoever can lead men into “good health and right opinions” will be greater than Moses. The Hebrews, whom he led, fell into gross idolatry when he was away but a few days, receiving instructions from Jehovah in the Mount. The nation which he founded lost the Promised Land after a few centuries: and the few, who remained in Palestine, under Roman domination, were so far from right-thinking, that they crucified the Son of their Jehovah, the Lord of the Vineyard.

As for the blessing of good health, this is not so common a treasure that its possibility can be thrust contemptuously aside.

When, however, her accuser talks about the saving faith that she insists must be reposed “in her teachings,” Mrs. Eddy may well ask, with the other Dromio, in Shakespeare’s *Comedy of Errors*, “When spake I such a word?”

She does not teach that men are saved by faith in herself, or in any mortal man or system, but by their reliance upon and their understanding of Truth, which is to be, as it ever has been, the Moses of enslaved millions.

## A Prediction.

SAYS the Essayist:—

She will have a short-lived popularity, only to pass into history as one of the mental curiosities of the Nineteenth Century.

Whatever is to be Mrs. Eddy's future reputation, time will show. Little cares she, if only through her work the Truth may be glorified. More than once, in her earnestness, she has reached her bottom dollar, but the interest of the world to hear her word has always filled her coffers anew. Within a few months she has made sacrifices, from which most authors would have shrunk, to ensure the moral rightness of her book. This statement Phare Pleigh makes out of his own personal and peculiar knowledge of the circumstances. Day after day flew by, and weeks lengthened into months: from every quarter came importunate missives of inquiry and mercantile reproach; hundreds of dollars were sunk in a bottomless sea of corrections; yet not till the authoress was satisfied that her duty was wholly done, would she allow printer and binder to send forth her book to the world.

## The Snapper of the Whip.

HERE is Dr. Heacock's conclusion of the whole matter:—

Her system is neither Scientific, Scriptural, nor Common-Sense.

If hers are not *common*-sense views, perchance they belong to the realm of *uncommon* sense. They certainly find acceptance with multitudes of people. Concerning one of old we have heard, that "the common people heard him gladly."

If the Eddy method is not scientific (Dr. Hancock means, of course, not in the order of Natural Science) it may be asked if this charge does not as fairly lie at the door of every form of Christianity, if not of every form of religion. Religion and Science have ever been at war. The common view of Creation, God, and Soul, of Future Life and the Immaculate Conception, of Atonement. Prayer, Pardon and Miracles, are all *materially* unscientific. Sometimes preachers try to reconcile Science and Scripture, Reason and Religion; but they oftener say: "The Bible does not undertake to teach Science, and Religion has a field of her own." When Methodism and Catholicism and Universalism and Calvinism are shown to be in the order of Natural Science,— the Science of Darwin, Muller, Tyndall, Spencer,— it will be quite time enough to set Christian Science aside, because *that* is not in the order of Material Science.

It is easy to understand the mental attitude of those who disbelieve the wonderful teachings of Scripture, and perforce cannot accept the claims of Science and Health; but Christian Scientists appeal to those who believe the Bible to be the Word of God, and are ready to lay hold upon the promises of Jesus for salvation and health.

Mrs. Eddy's views unscriptural! Unscriptural they certainly are, if by Scriptural is meant accordance with the existing interpretations of Scripture — Wesleyan, Presbyterian, Lutheran. Unitarian, Anglican; but are they inconsistent with Holy Scripture itself? Read and see.

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